THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (ACTS 3 : 19).

No. 22, Vol. LXXX. Thursday, May 30, 1918. Price One Penny.

THE EIGHTY-EIGHTH ANNUAL CONFERENCE.

(*Concluded from page 332*).

SECOND DAY, AFTERNOON SESSION.

AFTER the opening exercises, consisting of singing and prayer,

PRESIDING PATRIARCH HYRUM G. SMITH

was called upon to address the audience. He first expressed his gratitude for membership in the Church and then explained some of the principles of the gospel. There are many who say, what a simple thing it is to go down into the water and be baptized, but it is the gateway to the kingdom of God, and there is no other way to enter. What a simple thing it seems, to be baptized for another, one who died without the knowledge of the gospel, and yet it is essential to the soul's salvation of the dead who know not the word of the Lord. And what a joy it gives those who perform this ordinance, said Elder Smith. He had often seen people, he remarked, who seem almost overjoyed to think they can do this for their dead—the joy of making it possible for another to be saved in the kingdom of God. And what a simple thing to some seems the atonement of Jesus Christ, so simple they do not believe it. And yet, he said, had it not been for the atonement of Jesus Christ, there would have been no resurrection from the death brought into the world by Adam. And so it is with all the ordinances of the gospel; yet they are all essential.

ELDER WALTER P. MONSON

said he was glad to be home to cast his patriotic vote in this conference, in favor of the Church buying Liberty Bonds. He was still of the opinion that God is at the helm, and that the mission

of this great nation is not completed until the world has been made safe for democracy. The government of God's Church, said the speaker, is "by the people, for the people, and of the people."

He traced religious and political history briefly from early days, showing how the iron heel of autocracy held sway in both church and state until the great government of the United States was established. Why should the Constitution of the United States have been enacted before the restoration of the gospel? asked Elder Monson; and he answered from the Word of the Lord, that it was so that mankind might be free religiously and politically and trained for the advent of the Church.

The speaker read from a pamphlet in which John D. Rockefeller, Jr., sets forth his ideas of an ideal church, and pointed out that the Church of Jesus Christ of Latter-day Saints fulfils those requirements.

Elder Monson said the "Mormon" boys who are in the army, located in the camps and cantonments along the Atlantic seaboard, are preaching the gospel by their clean lives. The speaker read excerpts from a letter concerning two "Mormon" boys in the army, in which the writer said they blend in an ideal way all the strength of manhood and the innocence and charm of childhood.

Professor Anton Kellersberger played a solo on the English horn.

ELDER MELVIN J. BALLARD

said it may seem bold for him to say it, but he firmly believed that if Germany had not imprisoned the elders and banished them, this great war would not have occurred. It is not so much because a government is wrong that wars come, as because the people of the nations reject the Word of God.

Elder Ballard said that now that war had come and the United States had arrayed itself on the side of the right, fighting for the liberty of the world, the members of the Church had no choice, nor want any, but to stand by their country, on the side of the right. God will permit this war to go on, the speaker said, until mankind repents. God may use Germany, he said, as a whip, but He will not permit that country to become victorious, for the nations will repent, and God will stay the hand of the kaiser, when God's work has been accomplished.

ELDER GERMAN E. ELLSWORTH

said this great war is the chastening hand of God on those who refused the Word of the Lord. He said he had told German-Americans that they must be loyal to this great nation to which they have come, both for the government itself and for the gospel of Jesus Christ. This may be a dark hour, said Elder Ellsworth, but after all who have sought to oppose progress and to enslave mankind and who have rejected the Word of the Lord have gone their way, then the adversary will be bound and peace will come.

Elder Ellsworth said he had talked to "Mormon" boys in cantonments and camps and he had told them to remain contented where they are and to live their religion; and what a benefit it will be, he said, when the great war is over, that these "Mormon" boys shall have had this great opportunity to defend the principles of the gospel among their comrades, in addition to fighting for their Country.

Edna Gottberg sang a solo, "Sunshine and rain."

Report of Auditing Committee.

President Heber J. Grant read the report of the general Church auditing committee, which was to the effect that all the accounts of the Church, financial and statistical, are in excellent condition.

Elder George Albert Smith moved, and it was seconded from the congregation, that the report be accepted. President Grant called a vote, and the report of the auditing committee was unanimously accepted.

President Grant made a number of announcements and then presented the names of the general Church authorities and Church officials, and the vote to sustain them in each instance was unanimous. The names presented follow:

The general authorities of the Church of Jesus Christ of Latter-day Saints:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as First Counselor in the First Presidency.

Charles W. Penrose, as Second Counselor in the First Presidency.

Heber J. Grant as President of the Twelve Apostles.

As members of the Council of Twelve Apostles: Heber J. Grant, Rudger Clawson, Reed Smoot, George Albert Smith, George F. Richards, Orson F. Whitney, David O. McKay, Anthony W. Ivins, Joseph F. Smith, Jr., James E. Talmage, Stephen L. Richards, and Richard R. Lyman.

Hyrum G. Smith as Presiding Patriarch of the Church.

The Counselors in the First Presidency, the Twelve Apostles, and the Patriarch, as Prophets, Seers and Revelators.

First Seven Presidents of Seventy: Seymour B. Young, Brigham H. Roberts, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin, Charles H. Hart, and Levi Edgar Young.

Charles W. Nibley, as Presiding Bishop, with Orrin P. Miller and David A. Smith as his First and Second Counselors.

Joseph F. Smith, as Trustee-in-Trust for the body of religious worshipers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church Historian and General Church Recorder.

Andrew Jenson, Brigham H. Roberts, Joseph F. Smith, Jr., and August William Lund, Assistant Historians.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, Charles W. Penrose, Horace H. Cummings, Orson F. Whitney, and Joseph F. Smith, Jr.

Arthur Winter, as Secretary and Treasurer to the General Church Board of Education.

Horace H. Cummings, General Superintendent of Church Schools.

Board of Examiners for Church Schools: Horace H. Cummings, Chairman; George H. Brimhall, C. N. Jensen, and Guy C. Wilson.

Auditing Committee: William W. Riter, Henry H. Rolapp, John C. Cutler, Heber Scowcroft, and Peter G. Johnston.

Tabernacle Choir: Anthony C. Lund, Conductor; Horace S. Ensign and B. Cecil Gates, Assistant Conductors; John J. McClellan, Organist; Edward P. Kimball and Tracy Y. Cannon, Assistant Organists; George C. Smith, Secretary and Treasurer; and all the members.

Edward H. Anderson, Clerk of the Conference.

The following trustees of the Brigham Young University were presented and sustained:

Joseph F. Smith, Jesse Knight, Wilson H. Dusenberry, Susa Young Gates, Reed Smoot, Lafayette Holbrook, Stephen L. Chipman, Richard W. Young, Joseph R. Murdock, Joseph F. Smith, Jr., Joseph Reece, and Zina Y. Card.

Third Day, Morning Session.

Flags and bunting, draped on the Tabernacle pulpit tiers and hung from the balcony railing, made a fit setting for the Sunday sessions of the general conference, following the patriotic theme of the preceding sessions and the action of the Church assembled in conference in voting to buy $250,000 worth of Third Liberty Bonds.

ELDER ORSON F. WHITNEY

was the first speaker. He quoted from a poem, to the effect that true liberty is to help make others free:

> "They are slaves who dare not be,
> In the right with two or three."

Elder Whitney quoted several stanzas and said he had done so to create an atmosphere for the thoughts he had in his mind.

Not long ago, said Elder Whitney, he spoke at the funeral of an aged woman, a Latter-day Saint. She was as old as the Church itself, lacking two months, and was born in England. She heard the gospel at the age of nineteen. She believed and offered herself as a candidate for baptism. Her family was opposed and it was against the opposition of her people that she embraced the

doctrines of an unpopular Church. But she had the courage of her convictions and did not falter. Ten years later she came to Utah. But not before her parents, brothers and sisters, had all followed her into the Church. This girl of nineteen had become the savior of her father's house.

Elder Whitney said he contrasted this in his mind with another incident. In an American city he had preached the gospel to a widow of a Union soldier. She was impressed with the doctrines and especially with the principle of baptism for the dead and the eternity of the marriage covenant. She said it was the most beautiful doctrine she had ever heard, and if Elder Whitney could convince her of its truth she would be baptized. He told her he could not give her a testimony—only God could do that, but he promised her, as a servant of God, that if she would humble herself and pray to God He would give her a testimony. She did so and she received the fulfilment of the promise. She wrote Elder Whitney she was ready for baptism, but when he prepared to meet her to perform the ordinance, he got another letter from her saying she had not the moral courage to take the step; it would mean social ostracism, and she confessed her lack of courage.

These, said Elder Whitney, are some of the experiences of people in regard to this latter-day work.

The speaker testified that God had raised up the Prophet Joseph to lift up an ensign of the gathering of Israel, and that His purposes will not be thwarted. He referred to the parable of the master who invited people to a feast and received only excuses, whereupon he told his servants to go into the highways and the byways and invite the poor and the lowly, and not one who had made an excuse should come. The poor and the lowly came, but still there were empty places. The master said, go now and compel others to come in.

What! said Elder Whitney, will the Lord compel men to come into the kingdom of God? No, but He has nowhere said He will not create compelling circumstances to make men do what He wants them to do. And while they may be compelled to do a thing, they do it, after all, willingly and of their own volition. To illustrate, God has told His elders to go forth and warn the world, and after their testimony, said Elder Whitney, shall come the testimony of wars and earthquakes, calamities and terrible commotion. That is the program God has marked out for this world, if mankind stands in the way of His purposes. That is how God will compel mankind to turn to Him and heed His word. And how glad and happy I am, said Elder Whitney, that my own land of America is as she ought to be, on the side of the right.

ELDER DAVID O. MCKAY

said he was thankful for his association with men to whom the truths of the gospel were a reality. To Peter and John, Jesus was

a reality. He was to Joseph Smith, who, as a boy, saw God the Father, and His Son, Jesus Christ. Elder McKay read Joseph Smith's account of his first vision. To him who accepts Jesus of Nazareth as the very Son of God, to him who believes with all his soul that Jesus lives to-day and that He can and does influence the world, to him, said Elder McKay, Christ's teachings are a reality. Why is He honored to-day? Many accept Him as a divine being, many accept Him as a great teacher and all who believe in His word should try as least to follow His teachings.

If the world, the speaker said, would only accept Jesus as a reality, it would be a different world. The time has come, he continued, when the world must accept the Christ. The nation that started this war started it because it had thrown aside the principles of the gospel of Jesus Christ. Such a nation does not believe in Christ and His teachings, even though it profess His name with its lips. Elder McKay said he thanks God that America, when it entered this war, announced, through its leaders, that America goes into this war for all peoples, to give to mankind liberty and freedom, and to this extent, said Elder McKay, this great nation of America is emulating the doctrines taught by Jesus Christ, and to this extent is Christian.

ELDER ANTHONY W. IVINS

quoted the Scriptural passage to the effect that the hour is coming, and now is, when they that are in their graves shall hear the word of the Lord, and shall come forth and will receive according to their works. Elder Ivins said that if he or anybody had predicted that the assassination of a princeling four years ago, and the consequent controversy between two nations, would result in this great carnage of war and destruction, he would have been counted an idle dreamer or a lunatic. And yet, it has come to pass, and the worst may be yet to come. Men ask, what does it all mean, and what of life and death? What comes after this life? Elder Ivins said that he has noted that many books have been written, since the war began, on life and death. He has noticed that a preponderating proportion of them deny a future life and the efficacy of the atonement of Jesus Christ. One says death means the end of a personality—that mankind lives hereafter only in the children. Another says he should like to believe, but nobody has ever come back to prove a life after this; another, that a life after this is not desirable. To those who do not and will not believe, and to those who do not desire a hope of a life hereafter, there seems nothing to present, but to him who says he should like to believe there is, there may be something to give. The speaker then gave evidence of a life after this. The Scriptures, he said, abound with such evidence. He also related the story of the Prophet Joseph, who saw God the Father, and His Son, Jesus Christ, and was visited by other heavenly beings.

PRESIDENT JOSEPH F. SMITH

made a few remarks and closed with these words, "We know God lives, know it beyond any shadow of a doubt."

AFTERNOON SESSION.

After Professor J. J. McClellan had played a prelude, President Heber J. Grant said that there would be overflow meetings. President Joseph F. Smith announced the opening hymn.

ELDER JOSEPH F. SMITH, JR.,

was the first speaker. He said he desired to add his testimony to those of his brethren, to testify that Jesus is the Christ, and Joseph Smith was a Prophet of the Lord. It was the purpose of the Lord, said Elder Smith, in raising up the Prophet Joseph Smith to warn the nations of the world of the judgments to come. The Lord has always raised up prophets when they have been needed to bring about His purposes. He read from the Doctrine and Covenants, where the Lord says, "Hearken, O ye people of my Church, and all men everywhere; for verily the voice of the Lord is unto all men, and there is no eye that shall not see, and no ear that shall not hear." The Lord says His disciples shall go forth and none shall stay them. The nations shall be warned.

The speaker then spoke of the coming of the Lord as an event near at hand, and admonished the people to repent; and especially to restrict and regulate their amusements.

The Lord says that He, knowing the calamities that should come down on the earth, called upon His servant Joseph Smith to call the world to repentance. The Lord called Joseph Smith, said Elder Smith, and his associates to preach the gospel to the world and the Lord said that those who do not heed the prophets will be cut off. And what is a prophet? asked Elder Smith. The world has an idea that the only province of a prophet is to foretell the future. This, he said, is only one phase of the calling of a prophet. Moses said, "Would to God all people were prophets." The Prophet Joseph Smith declared that every man and woman who receives testimony of Jesus Christ is a prophet or a prophetess. The testimony of Jesus, said Elder Smith, is the spirit of prophecy, and it is the calling of a prophet to preach the truth.

ELDER JAMES E. TALMAGE.

Elder James E. Talmage said verily these are the last days. In the great drama of the history of the world the momentous events that are occurring to-day proclaim the purposes of the Almighty. By the last days, said Elder Talmage, is not meant the end of the world. Time will go on forever, for the mind can conceive of nothing else. With respect to mortal man on this earth, time

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 30, 1918.

EDITORIAL.

"THE LURE OF UTAH."

In her latest effusion against the Church of Jesus Christ of Latter-day Saints, Winifred Graham almost surpasses herself in the production of absurd fiction. And that is saying a great deal, for has she not alleged that "when girls are sent to Utah, their friends and relatives never hear of them again;" and also that the "Mormon" boys who have given their lives in the service of the cause of Great Britain and the world, are all Germans (*Umpire*, January 21st, 1917)? To go beyond that is scarcely possible, but she has certainly made another effort.

She tells us that she has no hesitation in stating that a strong propaganda is on foot to "revive" polygamy "here in our midst."

When, pray, did polygamy die "here in our midst," since somebody is trying to "revive" it, and what was the cause of the demise?

She tells us that the "fathers" of the revival movement are the "Mormon" elders, who work "secretly," as well as insidiously.

If their work is *secret*, how did the lady find it out? Who revealed the secret to *her*?

Let us state, before proceeding any farther, that the "Mormon" elders are not now working, and never did work in secret. They advertise their creed and their practices to all the world, by word of mouth and by pen, in meeting halls and on street corners, wherever and whenever anybody is willing to listen to them. Is there anything else they can do to reach the public? If so, please let us know. For all men and women, including Winifred Graham, are welcome to every item of our faith. Everything is open. If we had any secrets, the lady novelist would not be in possession of them. But we have none. We cannot even accommodate her with a secret propaganda for plural marriage, for there is no such propaganda in the Church.

Winifred Graham says the elders are doing this "secret" work "to replenish the world's manhood after the wastage of war," and also that the commandment to do so is found in a "manual"—referring, no doubt, to a revelation given in 1843, and published in the Doctrine and Covenants; so that, according to the logic of the lady novelist, the "Mormons," in 1843, made provision for marriage, to replenish the world's manhood after the wastage of a war which began in 1914, and is not yet ended. The usual anti-"Mormon" logic.

But this reasoning is not the most wonderful feature of the literary product before us. The lady tells us—*mirabile dictu*—that the "Mormon intrigue" is "based on German methods!" But, lest it should be thought that she is too hard on the Germans by mentioning them in the same sentence as the "Mormons," she hastens to state in effect that, though the Germans are vile, the "Mormons" are viler.

We wonder if the lady ever paused a moment to consider the following Scripture: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." We shall all have to face again what we say of others, whether we are called to account for it in this life or not.

Winifred Graham tells us that "a number of leading Mormon elders arrived early this year in England."

The last elders to come as missionaries for Great Britain arrived here in December, 1916. Might we not be excused for expecting a public writer to come at least within a year of the truth?

But why did these elders come to England? Hear the lady novelist. They came, she says, "to strengthen and revive the faith of their forefathers."

What was that faith? Most of the forefathers of the elders who come to Great Britain were members of the Church of England. Some were Presbyterians, some were Baptists, etc., and some were not strong in any faith. And now, to think that the Elders come here to "strengthen and revive" that faith! It is almost incredible.

No missionaries have arrived here this year, nor last year; but if some had come, what of it? They travel holding American passports, and they are here with the knowledge and consent of British government officials, and they are—please take notice of this—entitled to every courtesy and all the protection which British subjects expect and willingly are accorded in the United States and the great State of Utah, as long as they break no law but conduct themselves as gentlemen.

We need not waste valuable space by following the article before us and answer each paragraph seriatim. Suffice it to say that Mrs. Graham has not studied "Mormonism." She knows absolutely nothing of the subject. She has studied anti-"Mormonism," instead of "Mormonism," and she is not an authority on any tenet pertaining to our religion. To judge from her article, she does not even know the name of the Church.

But that does not matter to one who does not write to impart information, but to gain a certain well-defined end. And if that end is to stir up the mob to violence, it is not information that is needed but inflammatory harangues without either rhyme or reason.

We would like to say that the members of the Church are doing their part of the world's work at the present time, on the side of Great Britain and her allies. In addition to the large investments made by individual members, the Church has now appropriated half a million dollars for war bonds, for the benefit of the allied cause. Thousands of young "Mormons," and some war veterans, have enlisted—many of them not waiting to be conscripted—and are now in active service. One gentleman, prominent among Church officials, Colonel Richard W. Young, has just been promoted to the position of brigadier-general. Many of the elders who, a few years ago, were here as missionaries, are now fighting side by side with the British or French or the other allies, for the defence of *this* country and their own. And while they are performing this supreme service, offering their very lives freely on the altar, there are individuals here and elsewhere who are doing all in their power to rob them of their good name, and bespatter their stainless characters with the blackest ink obtainable, by the aid of the old "father of lies." Is this fair? Is it British? Is it Christian?

One word more. The lady novelist declares that "Mormonism" has long taught that "the more children a woman has, the greater will be her salvation."

Well, "Mormonism" never has taught any such doctrine. But we believe that children are the greatest gift of God to men and women who are united in the holy bonds of matrimony, under such safeguards as the laws provide.

A noted clergyman, Bishop Hughes, of Boston, has recently stated, as quoted in the *Christian Work* of April 20th, that no one who did not have children of his own could really know or understand God. The practice of fatherhood, he said, was the condition of knowing the Fatherhood of God in its fulness, its reality, its love, its beauty. Who could know what it cost God to forgive, who had not forgiven? Who could know the love of God for His child, who had not loved a child of his own? Who could sympathize with the suffering of God over His children, who had not suffered himself? Who could understand the love of God for His children, who had not loved children of his own? The parent who deliberately refused to have children was shutting himself off from the comprehension of God.

That is "Mormonism." The leaders of the Church were the first in our day to teach the Fatherhood of God and our relationship to Him. Other church leaders are now preaching that truth.

Yes, the world is gradually accepting the truths revealed through the Prophet Joseph. That is, they are accepting what they call "Mormonism." They are attracted by the truth of it. For it is the truth that is the "lure" of "Mormonism" and of Utah.

J. M. S.

THE EIGHTY-EIGHTH ANNUAL CONFERENCE.

(*Concluded from page 343*).

began with Adam and unto him was taught the gospel of Jesus Christ, with all its fundamental principles and ordinances. He administered the ordinances of the gospel and taught the principles and ordinances to others. And so with other gospel dispensations. The gospel did not begin on earth with the advent of Jesus Christ in the meridian of time, nor was the great apostasy following the Christian era the first great falling away. One inherent weakness of the human mind is to look for the end and the finish. 'Tis like the school boy who thinks that when he has read a book on any subject he knows all about it. But Latter-day Saints know, said Elder Talmage, the gospel is greater than any book, greater than the Bible, indispensable though that holy volume be; greater than the modern Scriptures, for there is more to come. What, you ask, said Elder Talmage, have we not the fulness of the gospel? Was it not said the Book of Mormon contained the fulness of the gospel? Yes, he said, but fulness is a relative term, the same as is perfection. Man cannot be perfect here as God is perfect in the sphere of God, but man can be perfect here in this sphere, for perfection is a relative term. And so also is fulness a relative term. The fulness of the gospel has been given in various dispensations, sometimes more, sometimes less; but always a fulness. "When shall we receive more?" asked Elder Talmage; "God grant it be not until we are prepared. God grant it be not until we live what we have."

ELDER STEPHEN L. RICHARDS

earnestly appealed to fathers and mothers to protect their children against the influence of unbridled amusements. The speaker admonished the boys to honor the priesthood, for if it is not magnified, he said, it were better it had never been conferred. Talk about conversation, said Elder Richards; talk about the value of wheat and other products; there is not under heaven anything that can compare with the conservation of manhood and womanhood. The place to teach loyalty is in the home, said Elder Richards. Set the boys and girls a good example; never say anything against the leaders of the Church or against the leaders of the nation in the presence of boys and girls, he said to the parents, "And I promise you they will be good citizens."

Horace S. Ensign sang a solo, "The Shepherd King."

ELDER RICHARD R. LYMAN

said he remembered well the first time he ever heard the voice of President Joseph F. Smith. It was when Elder Lyman was a boy and it was in the Tooele meeting-house. He said he could pick out the seat now where he sat when he first heard the voice of Presi-

dent Smith. He said President Smith spoke with power and authority on that occasion, as he had heard him many times since. He was in hopes, he said, President Smith would give him six months' time to prepare something to say in general conference. "Who am I," he asked, "that I should be where I am? I am not a preacher; my work has been largely among other lines; but I am a 'Mormon' boy, the product of a 'Mormon' home." Elder Lyman said he was impressed with the address of Elder Stephen L. Richards concerning the boys and girls. He, too, loves the boys and girls and he understands the temptations they are subject to. He had been away from home for long periods at different times in his life, and he had been beset with temptations. "Did I resist temptation?" he asked. "If I had not, I would not be where I am to-day."

PRESIDENT JOSEPH F. SMITH

said he desired to call the attention of the conference to just a few ideas he had in his mind. There is no crime, he said, more to be condemned, next to adultery, than unchastity. He had been impressed with the need of calling attention to this, said President Smith, because he believed chastity is too lightly held. There is no crime greater than adultery, save murder itself. The law prescribes death for the murderer and the old law condemned the adulterer to death, and he will die spiritually, he declared, even though he be not put to death physically.

President Smith said a great deal has been said about the liberty for which the saints are willing to fight and die. What does it mean? he asked. It means the liberty to live the gospel of Jesus Christ, and in no sense does it embrace license for sin in the name of liberty. President Smith said he desired to impress upon the minds of the people that God is not responsible for the condition that exists in the world to-day. He has no pleasure in seeing the nations of the earth fighting among themselves. All this is contrary to the will of God. He said he deplores the idea he has heard and seen so much in print: "Why does God permit it?" Because, he said, mankind have their free agency and have brought about their own afflictions. God is not responsible, said President Smith, and He does not want the Latter-day Saints to charge the crime of war to God. If the nations of the world had obeyed the teachings of the Savior to love the Lord with all their might, mind, and strength, and their neighbors as themselves, there would never have been a war. The war is the result of man's own misbehavior, the result of his rejection of the gospel of Jesus Christ that was offered to him and that he, acting under his own free agency, did not accept. God is not responsible for war nor for the misery and afflictions man brings upon himself.

President Smith thanked the speakers, who, he said, had proclaimed the word of the Lord throughout the sessions of the conference; he thanked the Saints for attending, and he thanked

those who had furnished the music. He prayed God to bless his work in the earth and to bless the saints and all mankind. He announced that the conference would be adjourned for six months.

DR. RICHARD R. LYMAN.

Richard Roswell Lyman, who has been appointed to fill the vacancy in the Council of the Twelve, caused by the death of Elder Hyrum M. Smith, is the son of the late President Francis M. Lyman and Clara C. Callister Lyman. He was born November 23, 1870, at Fillmore, Utah. He was married in 1896 to Amy Brown, present general secretary of the Relief Society, and their children are Wendell Brown and Margaret, aged 20 and 14 years respectively.

Elder Lyman, with his parents, moved to Tooele when he was 8 years of age, and attended the public schools there. He graduated from the B. Y. C. at Logan in 1890, from the B. Y. U. at Provo, in 1891, having been chosen president of his class. He then attended the University of Michigan, at Ann Arbor, graduating in 1895 from the school of literature, science, and arts. He was president of his class during his sophomore year there, and was again chosen in his senior year to head 745 seniors. Returning home, he taught in the B. Y. U. for two years, and has been professor and head of the department of civil engineering at the University of Utah since 1897. Later, he did three years' post-graduate work at the University of Chicago and Cornell, receiving at the latter school a fellowship, a scholarship, and the rare honor of being selected by the faculty to the honorary scientific Greek-letter fraternity, the Sigma Chi. At Cornell he received the degree of master of civil engineering in the class of 1903, and doctor of philosophy in 1905. For eight or nine years, up until May, 1917, he served as member and vice-chairman of the state road commission, studying concrete road construction in Wayne county, Michigan, and having charge of practically all the concrete work on the roads of Utah. He has published one bulletin on earth-road construction, another on the measurement of flowing streams, for the University of Utah, and for his most pretentious paper, *The Use of Weirs with New Formulas and Diagrams*, he received the J. James R. Cross gold medal from the American Society of Engineers.—*Deseret News.*

MINUTES OF THE SCOTTISH CONFERENCE.

The semi-annual meetings of the Scottish conference were held in the Masonic Temple, 30 Abbotsford Place, Glasgow, on May 19th, 1918. President George F. Richards, of the European mission; Elder George F. Richards, Jr., and wife, Edith M. Richards, of the Liverpool office; President William J. Loosle and Elder David Bennion, of the Newcastle conference; and President Leslie T.

Harper and Elder William D. McAlister, of the Scottish conference, were in attendance.

The first session commenced at 10: 30 a.m. by singing, "When the rosy light of morning." Invocation by Elder David Bennion: continued by singing, "Arise, my soul, arise." A Sacrament gem was recited by children, led by Sister Catherine Rae. Brothers William E. Rennie and F. L. Newton officiated at the Sacrament table. The children of the Glasgow branch gave a very interesting program.

Sister Edith M. Richards said she considered the program a very excellent one, and well-rendered. She then told a very beautiful story, illustrating how true happiness is obtained by unselfish efforts to make others happy.

President William J. Loosle related an incident to impress upon the children the necessity of obeying their parents and keeping the Sabbath holy.

President George F. Richards, in addressing the congregation, spoke of an occurrence which had come under his observation. Two boys wilfully disobeyed their parents and broke the Sabbath day by going hunting on Sunday. While hunting, one boy, to the grief of the parents of the boys, accidentally shot and killed the other. We do not have the protecting care of the Lord when we knowingly violate the wishes of our parents and the commandments of the Lord. Children need careful and tender care. They have to learn everything. They should never be teased or tormented, but should always be treated with kindness and love. If you have a beautiful disposition, people will love you. The parents at home and other teachers of children are moulding characters. Their object should be to fashion the child into a beautiful, Christ-like character. Do not be cross. There are other ways of teaching. God never intended the children to be dealt with in that way.

The closing hymn was, "Marching homeward." Benediction by Brother Donald McDonald.

The afternoon session commenced at 1: 30 by singing, "The Spirit of God like a fire is burning." Invocation by Brother William E. Rennie. Continued by singing, "The day-dawn is breaking."

The general and local authorities of the Church were unanimously sustained.

The Articles of Faith were recited by Sister Mabel Rennie.

President Leslie T. Harper stated that our duty was to love God and our fellowmen. Many saints in the Scottish conference, he said, are doing this. Thousands of Latter-day Saints can testify that what the world terms "Mormonism" is the gospel of Jesus Christ.

Elder David Bennion said he rejoiced in the gospel. In nature, he further said, we reap as we sow. It is the same in the realm of

the spirit. The seeds we sow in this life we reap in eternity. The speaker illustrated this truth very effectively.

Elder George F. Richards, Jr., said, in part, that life's one, great purpose is salvation in the kingdom of God. Salvation is the aim of those who have the noblest ambitions in this life. "Mormonism" stands for all truth and all righteousness in the face of ill-founded opposition. No anti-"Mormon" has ever given to the world a book concerning the true character of the Church. It is from anti-"Mormon" writings only that the public has formed its opinions. The speaker read quotations from prominent non-"Mormons" who testify of the unreliability of anti-"Mormon" books and writers. It is but a fact in the world's history that the bringing forth of truth is always in the face of much opposition. Hence opposition to God's great latter-day truths is but natural. Persecution is the heritage of the faithful. We do not deplore the fact of persecution. Christ suffered it, and we are no greater than He. The speaker read quotations from Elder B. H. Roberts concerning the relationship of the so-called "Mormon" Church to the churches of the world. "Mormonism," Elder Richards said, is not a branch from any of them. Our Lord is the Founder of the Church.

President George F. Richards said there are two duties resting on mankind: The Latter-day Saints must preach the gospel, and the world must accept it. Failure to meet either of these obligations will result in condemnation. "Mormonism," is not a new gospel, the speaker said; it dates back to our pre-existent life. There Christ was ordained for the work He accomplished. Adam had the gospel and was baptized. The children of Israel, because of unbelief, received the "carnal commandments" to be a school master to them. Christ restored the gospel, but it was again taken away and remained away until it was restored through Joseph Smith, the Prophet. The purpose of the gospel is to bring to man eternal life. Joseph Smith was ordained a Prophet of God, as were Jeremiah and other Prophets, before the foundations of the world were laid. The present war is the result of wickedness. God is doing now, as He always has done when men became wicked. He is permitting disaster to overtake them. Men have brought these things upon themselves. The speaker exhorted the saints to live on a higher moral plane than that occupied by the world, and to be valiant in the defence of the truth.

The meeting closed by singing the hymn, "Now let us rejoice." Benediction by Brother John Cook.

The evening session commenced by singing, "An angel from on high." Invocation by Brother John Hunter. The hymn, "Come, O Thou King of kings," was sung.

Elder William D. McAlister spoke concerning the unchangeableness of God. God's representatives here on earth always proclaim, he said, "Thus saith the Lord."

A solo, "Shine on," was sung by Sister Jessie Hunter.

President George F. Richards declared that all the truths in all religious denominations are taught in the "Mormon" Church. The religious world cannot offer us anything new. Great additional truth has been given us by revelation from God. We have more truth than all others. One great truth is the eternity of the marriage covenant. Marriage is ordained of God. It is a sacred religious rite, entered into under a most solemn contract. Many religious ordinances performed in this world, such as baptism, extend into eternity; and as with them, so with marriage: it endures beyond mortal existence. In order to be valid, all ordinances must be performed by proper authority. Christ had this necessary authority and power, and He gave it to others. In the latter days God has raised up a Prophet and given him the necessary authority. This authority is as necessary in performing marriage, to have the ties extended into eternity, as it is for baptism. Marriage by God's law thus endures beyond this life. What He has ordained will last forever. With the Lord it requires both the man and the woman. Joseph Smith taught that one without the other is imperfect, and thus cannot attain to the fulness of glory. All will have an opportunity to be married; if they are not married now they will have a chance in eternity. The marriage ordinance belongs to this world, but can be attended to for those beyond, who have not received it here, and those for whom the work is done will rejoice in accepting it. Every ordinance instituted for the living can be performed for the dead who have not received it. The dead will know about it; they are waiting in a place of detention, until they accept the gospel. President Richards said Christ, according to I. Peter 3: 18-21, preached to the spirits. President Richards also quoted eminent Bible scholars who held that Scriptural view. "Prove," the speaker said in conclusion, "all things and hold fast to that which is good."

President Leslie T. Harper made a few closing remarks. The meeting closed by singing, "Sunshine in the soul." Benediction by Sister Mary Hood.

On Saturday evening a priesthood meeting was held, where President George F. Richards, Elder George F. Richards, Jr., and his wife, Sister Edith M. Richards, President William J. Loosle, and President Leslie T. Harper, gave valuable instructions.

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EDITED, PRINTED AND PUBLISHED BY GEORGE F. RICHARDS, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.